



The Church of St. John the Evangelist, Kitchener ON EAGLE'S WINGS

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Available online at StJohn316.com/OEW

St John's post COP26

Kathleen Kett

I've now had time to review a variety of assessments regarding the results of COP26. No matter where you each stand on this issue, there is no doubt to me that the world is experiencing a climate crisis. Our environment is fragile and needs urgent action.

Governments both national and local need to act bravely. We, as individuals, also need to act bravely and evaluate how each and every one of us makes poor choices that negatively impact our environment—our water, our soil, our air, all living things.

I wish to challenge all of us to make at least one positive change in our lifestyle in 2022.

It may be walking/cycling more. Since moving to uptown Waterloo, I now purposefully walk for shopping and meetings when weather and my physical body permit, rather than taking the car.

Paul & I downsized from 2 vehicles to 1 and bought a Hybrid vehicle in 2020 as we are now within easy access of public transit.

I have switched my laundry detergent to laundry strips to reduce plastic waste. Covid has made it more challenging to reduce plastic with the escalation of take-out. Choosing a restaurant that is trying to reduce its impact by using biodegradable packaging can help.

Facial masks are now a fact of life for the foreseeable future—can we choose a mask that is also biodegradable but still very effective. At present I am aware that a local company Canadian Shield offers this option.

For some time now, we have encouraged our children to give us consumable gifts or donate to charities for Christmas and other special occasions.

The Church of St John the Evangelist doesn't at this moment have a committee that addresses our environmental impact—the church itself or the membership. I would invite anyone who is interested to join me in helping offer suggestions for action on this critical issue.

You can reach me, Kathleen Kett, at kluscott@gmail.com. I will continue to try to do my part, but working together we can do so much more.



The next issue of On Eagle's
Wings will be available on
January 30, 2021.

Cultural Cooking Session

Al Coughlin and Rihanat El-Alawa

The Community Kitchen Co-operative Kitchener-Waterloo Inc. received a grant from the United Way with the charitable partner: St. John the Evangelist to deliver a program called Food and Belonging. We hosted our Kitchen Coordinator: Obi Nwanguma originally from Nigeria who now lives in Hamilton with her family. Obi led the cooking with Fadhilah Balogun from the African Women's Alliance.



The following is an excerpt from our storyteller, Rihanat El-Alawa, who interviewed our session volunteers and participated in the cooking sessions. The group produced 50 meals to distribute in the community for each session. Weeks 1 and 2 appeared in the October OEW. Weeks 3 and 4 appeared in the November OEW.



Week 5

Recipe: Moroccan stuffed Msemen

Participants: 17

Theme: Showcasing the power of core members in team work.

Today's dish was a Moroccan street food, a very common food that could be eaten at any time of the day. Msemen is a flat square-shaped bread or pancake that is made from fermented dough. The dough was kneaded from a mixture of white flour and semolina flour with warm water. The participants gathered and all hands were on deck with the preparation of the meal. There was a group of ladies working on the veggie and meat filling, different colours of bell peppers, carrots, zucchini, onions and garlic were diced. The vegetables were sautéed and mixed with the cooked meat. Another group of women mixed the dough and let it sit for some time before cutting up into small balls. The small balls of dough was then flattened and stuffed with the meat and veggies mix before folding and placing in the baking pans. These were cooked in the oven for about 30 minutes until brown and then taken out to cool before packing.

It was a lot of work making the dish but the power of coming together as dedicated team worked. The women worked collaboratively, splitting up into teams and working on different tasks. The women had brief moments of discussion about the food. The lead cooked brought some Jam for the women to try the Msemen with. She said it could be pan fried for better flavour and if there were just a few to be made.

Reflecting on the atmosphere, it clearly stood out to me that the women fell into two groups- the guest participants and the core volunteering team. The guest participants were able to go ahead with the preparation of the meal while the core team member offered an unwavering support to help with the smooth flow of the work. Without the core team coming together to playing hostess, the work would have been overwhelming for everyone.

The food was packed along with some vegetable rice on the side. The women all had some food for their families, neighbours and other members of the community that would need some extra love. One volunteers noted that a community member would call her "my food angel" as she looked forward to some food for her and her family. One

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volunteer mentioned that one new immigrant who just had a baby was thankful for the food as she didn't have to worry about cooking that day and would rest instead. The project has helped ease the negative consequences of the pandemic.

Week 6

Recipe: Beans with stewed beef (Chilli) and fried plantains

Participants: 9

Theme: Volunteerism, the power that drives community service

Today's dish is a common West-African dish that is especially enjoyed in Ghana when it is cooked with pure palm oil. The beans was washed and boiled uncovered for about an hour to remove the excess indigestible sugars that cause flatulence. Alternatively, the beans could be soaked overnight.

The boiled beans was rinsed and drained and then cooked until soft in a pressure cooker. The sauce to be used was prepared on the side as the beans cooked by blending some roasted peppers, tomatoes and onions and then cooked with some palm oil. Some cooked and flaked basa fillets were added to the tomato sauce for flavour. The stewed beef was prepared by first frying the meat and cooking in some blended tomato sauce until it was thickened.

Some ripe plantains were sliced and fried. Fresh garden salad was also prepared on the side. The food was then packed and volunteers took what was needed for distribution in the community. As the ladies prepared the food, it was noted that it was the last week of the project for the season. There was a reflection on how women can help their community, giving back to the community through labour and time. The different program's that the African Women Alliance ran was highlighted. The women were encouraged to stay connected to the community by taking part in different community projects, trainings and events.

The food and belonging project did bring members of the community together through food, increasing their sense of belonging and creating an environment of togetherness in the pandemic. There were proper COVID protocols and women were socially distanced as they cooked, wearing their masks and taking turns to use the kitchen in the allowed numbers. The project was a success as there was always enough to go around. The women learnt to cook together, sharing ideas and information amongst each other. A big thank you to the organizers and volunteers.

Collecting Stamps and Spectacles

Enid Emery

It's Christmas Time and hopefully everyone will be getting Greetings from friends near and far. Could you please collect all the stamps that come with your Christmas cards, they can be dropped off in an envelope through the letterbox at the church office.



Also if you have changed your glasses recently we will still recycle them for you. If you are able to get to church there are still two boxes on the shelf in the lower cloakroom for both the glasses and the stamps.



The stamps are recycled to "effect hope"--- formerly the Canadian Leprosy Mission and are sold to stamp dealers to raise funds for the organization. The glasses go with optometrists to third world countries where they are reused.

Two Christmas Poems

Andrew Brockett

In his Rector's Advent Letter to the Parish, Preston (in the context of reminding us that all creation is waiting for the redemption of the Lord) assures us that the traditional image of the farm animals worshipping Jesus at his birth rings true to the Biblical imagination. Here are two poems that build on that tradition.

The first is by Rudyard Kipling (1865–1936), conventionally seen as imperialist, racist, jingoist, and yet nowadays acknowledged to be a great writer of both prose and poetry. His 2016 entry in the Oxford Dictionary of National Biography concludes: "Kipling's work is not only of the highest artistic excellence, it is deeply humane and fully expresses the sense of one of his favourite texts: 'Praised be Allah for the diversity of his creatures'."

This poem is purely fictional- it has no basis even in legend. The place Manhood End is better known as Church Norton near Chichester in Sussex, England. St. Wilfrid's Chapel (declared by the Diocese as officially redundant in 1990) still stands, although there is little evidence that it existed as early as 687).

Eddi's Service

by Rudyard Kipling

(Set in AD 687)

Eddi, priest of St Wilfrid
In his chapel at Manhood End,
Ordered a midnight service
For such as cared to attend.

But the Saxons were keeping Christmas,
And the night was stormy as well.
Nobody came to service,
Though Eddi rang the bell.

'Wicked weather for walking,'
Said Eddi of Manhood End.
'But I must go on with the service
For such as care to attend.

The altar-lamps were lighted,—
An old marsh-donkey came,
Bold as a guest invited,
And stared at the guttering flame.

The storm beat on at the windows,
The water splashed on the floor,
And a wet, yoke-weary bullock
Pushed in through the open door.

'How do I know what is greatest,
How do I know what is least?
That is My Father's business,'
Said Eddi, Wilfrid's priest.

'But — three are gathered together —
Listen to me and attend.
I bring good news, my brethren!'
Said Eddi of Manhood End.

And he told the Ox of a Manger
And a Stall in Bethlehem,
And he spoke to the Ass of a Rider,
That rode to Jerusalem.

They steamed and dripped in the chancel,
They listened and never stirred,
While, just as though they were Bishops,
Eddi preached them The Word,

Till the gale blew off on the marshes
And the windows showed the day,
And the Ox and the Ass together
Wheeled and clattered away.

And when the Saxons mocked him,
Said Eddi of Manhood End,
'I dare not shut His chapel
On such as care to attend.'

(Reproduced from <https://englishlanguageandhistory.com/?id=rudyard-kipling-eddi-service-1> where there is also a recorded reading.)

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The second poem (much better known than the first one) is by Thomas Hardy (1840-1928) and can be found in many collections. Hardy was a friend of Kipling; both are renowned for their novels as well as their poetry. Our modern sensibilities are perhaps more in tune with Hardy's than Kipling's.

The poem was published in *The Times* on Christmas Eve 1915: there was stalemate on the Western Front; the British/ANZAC evacuation from the disastrous Gallipoli campaign was underway; an Anglo-Indian force was besieged by the Ottomans in Mesopotamia in what would lead to the largest British military surrender up to that time in history. But the setting of Hardy's poem (as with so much of his work) is rustic – 'far from the madding crowd'. A group of country folk are gathered round a fireside. They ponder the legend of the animals worshipping at the manger.

The Oxen

by Thomas Hardy

Christmas Eve, and twelve of the clock.
 "Now they are all on their knees,"
 An elder said as we sat in a flock
 By the embers in hearthside ease.

We pictured the meek mild creatures where
 They dwelt in their strawy pen,
 Nor did it occur to one of us there
 To doubt they were kneeling then.

So fair a fancy few would weave
 In these years! Yet, I feel,
 If someone said on Christmas Eve,
 "Come; see the oxen kneel,

"In the lonely barton by yonder coomb
 Our childhood used to know,"
 I should go with him in the gloom,
 Hoping it might be so.

(Reproduced from <https://www.poetryfoundation.org/poems/53215/the-oxen-56d232503c32d> There are many readings of the poem on YouTube.)

In an era of rationalist philosophy and Darwinian evolutionary theory (to say nothing of the widespread disillusionment caused by the First World War), Hardy had not been able to retain the faith of his childhood ("So fair a fancy few would weave/In these years!") – yet there is a wistfulness in this poem, a longing that he might indeed find the oxen kneeling before the infant Christ.

Deanery of Waterloo's Refugee Committee

There is an urgent need for GIFT CARDS AND ALL SIZES OF COATS, HATS, MITTS, GLOVES, BOOTS, SOCKS AND SLIPPERS for our recently-arrived Afghan Refugees at Reception House. As you are able, please bring gift cards and gently used or new items to Coffee Hour at St. John's any Sunday (see Ann Coughlin, Dave Whitfield, or Syd Reginato), or call one of us and we'll pick your items up. Many thanks!

Altar Guild Christmas Flowers

Enid Emery

We are once again able to ask for donations towards the Floral decorations for our Christmas services. If you would like to have a friend or relative commemorated in this way or to give thanks for a Personal Blessing, we have placed envelopes on the table at the top of the stairs at the Duke Street entrance.

Please make sure that your name and the person/persons you wish to be remembered are written on the envelope. The envelopes may be put on the collection plate or left at the church office. Any cheques should be made payable to St. John's ACW with Christmas Flowers marked on the memo line.

Many thanks to those folks who have already donated Poinsettias which will also be used to decorate the Church.



Bales

Rosemary Cliff

For many years, each January, St. John's has packed boxes of gently new and used clothing to be shipped to Kenora. We do this in conjunction with other churches in our Deanery. Kenora is located close to the Manitoba border.

Our clothing boxes are shipped free of charge by Home Hardware. In Kenora, the clothing is delivered to a shop called Twice Is Nice which is operated by St. Alban's Cathedral. While the store is located in Kenora, clothing is also delivered to surrounding First Nations Communities.

We will begin collection of clothing in late December and early January so please put aside any items that you wish to donate. Any clean, gently used, washable clothing is accepted, as well as warm winter items. This year the need is a little different. **What is needed this year is more men's clothing – pants, preferably black or blue jeans, as well as dress shirts but in darker colours or even jean shirts. As well, we have had a request for infant wear up to 6X and blankets for street people. This year sweaters are not required as they have an over abundance.** Shoes or boots are accepted as long as they are in good condition. We are hopeful that this year clothing may be left in the labelled boxes in the upper parish hall as in previous years but if not, we will announce drop off details for the items in the bulletin.

Volunteers will be needed for packing which will take place in the upper parish hall between 10:00 and noon on Saturdays Jan. 8, 15 and 22. Volunteers will also be needed to load the boxes into cars and to deliver them to St. Jacobs on Jan. 29 or on a date to be determined. If you are willing to volunteer or have any questions, please e-mail Rosemary Cliff at rosemarycliff@rogers.com.

Clothing will be collected until January 22.

